V I P A S S A N A - S Ā R A

JAARGANG I

Uitgave 1.

Vipassana - sāra

wat in het Nederlands Vipassana (inzichts) bode betekent, is een uitgave van de Jonge Boeddhisten, met als doel de mensen die Vipassana beoefenen van juiste en nuttige informatie te voorzien.
Naast feitelijke info zoals de data, tijden, plaatsen, kosten etc. van meditatie-aktiviteiten is er ruimte voor artikels, verslagen die betrekking hebben op deze aktiviteiten, d.w.z. Vipassana-meditatie en in ruimere zin boeddhisme in het algemeen.

In deze eerste uitgave is nog geen plaats ingeruimd voor info van andere Vipassana-groepen in Nederland, het is wel de bedoeling dat dit in de komende uitgaven zal gebeuren.
Info over meditatie-aktiviteiten wordt gedeeltelijk al d.m.v. nieuwsbrieven gegeven, zoals in Groningen; een landelijk info-blad vervult dan slechts een aanvullende funktie.

Het ligt in de bedoeling dat de Vipassana-sāra drie maal per jaar zal verschijnen, d.w.z. ongeveer in maart, september en december. Aangezien de informatie dan ruim vier maanden vantevoren verzameld wordt, kunnen er eventueel tussentijdse veranderingen plaatsvinden.

De Vipassana-sāra zal verspreid worden via de plaatsen waar wekelijks gemediteerd wordt, mochten mensen het thuisgestuurd willen hebben, bel dan even Johan of Aad.
De abonnementsprijs is gesteld op fl 7,50 per jaar, het jaar loopt van september tot september. Je kunt je als lid opgeven door bovengenoemd bedrag te storten op bank of gironr. van de J.B. onder vermelding van "Vip. sara".

In deze uitgave is een artikelvan Niek Meulenbroek over de augustus-retraite van '84 en '85 opgenomen, naast een stukje over het sinds enige tijd in Tilburg bestaande Vipassana centrum "Dhammavihari".

Tot slot de samenstelling van de redaktie:
als vaste krachten Johan Tinge en Aad Verboom, aan deze uitgave werkten verder mee: Hans, Henk, Jeanine, Niek, Wilbert (en de andere bewoners van Dhammavihari).

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Johan 050 - 719073
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<u>VESAK</u>:

Dit jaar zal de viering van Vesak (Viśākha) naar alle waarschijnlijkheid plaatsvinden op zaterdag 2 juni.
Bij de viering van Vesak staan we stil bij drie gebeurtenissen uit het leven van de Boeddha, nl. zijn geboorte, verlichting en heengaan.
Nadere informatie volgt.

A VIPASSANA RETREAT

August 1984

About many things it's not so easy to talk. Intensive Vipassana meditation retreats are among them. One of the characteristics of such a retreat is being silent, not to talk. In silence wisdom can get rooted; where words prevail no insight gets born. Seen in the light of this perspective it seems a bit silly to talk a lot about such a retreat afterwards. But most of us are at least eager to exchange some of their experiences with fellow-meditators. Such an exchange is stimulating, it provides some of the energy we need to continue our struggle on the Noble Eightfold Path. Surely until the very end we'll be struggling, that's a certainty.

In august 1984 the first one-month-intensive Vipassana retreat took place in the Netherlands. Former retreats were fourteen days at the most, usually ten days. It's quite obvious, one month is quite different. Ten out of forty-four participants practised the whole month. One general comment could be heard at the end of the retreat among them "august 1985 we will do it again!"

It is hard to understand for people who have never attended a meditation retreat themselves. Retreating seems like a voluntary time in jail. In fact it can turn out to be the very opposite: absolute freedom. To free "ourselves" from all the self-made chains. In a retreat we first lock ourselves up in a small, empty room. One bed, one tap, one window, a curtain, a carpet. Very simple. No HiFi-equipment, no easy chairs, no colourful paintings or other varieties of sense-stimuli.
Next we attend to the rules of retreating: no writing, no reading, cutting off of all external affairs, being moderate in food, no intoxicants, meditating without a break etc. All these restraints eventually culminate in a high degree of concentration and mindfulness. Two important tools on our road towards inner peace, simplifying, clarification and insight.

The daily routine mainly consists of meditation-exercises: formal sitting, walking, standing, reclining and prostration. But also while eating, cleaning your teeth, bathing and other minor activities, one should practise bare attention. There is constant "reflection" on the stream of objects coming into your awareness. Bare attention towards the six senses, things you see, hear, smell, taste, touch and think. Only during four to six hours of sleep you drop into a subconscious state, deep sleep.
Once a day we can have a personal talk with the meditation master. There is a short exchange then of your experiences. Questions concerning the practice can be asked. You'll receive some guidelines from the master. Most of all it can be a moment for regaining some strength and energy to keep on going with your meditation-practice. Even experienced meditators can still slip into a state of hopelessness, a feeling of getting nowhere, wanting to leave. At such a moment your meditation master is your closest friend. He'll do his utmost to provide you with the support you need. These difficult moments will be encountered again and again, like collisions with our karma, our conditionings and habits. It can be a hard time, though also the best moment to learn about "ourselves", to get free from our "self".

One month practice is a long time, for some of us though much too short to experience a major shift. At times our practice can be filled with pain, boredom, restlessness, then the thought of twenty or more days to go is discouraging, sometimes even terrifying. But only for a short while, some moments later one could as easily sit in rapture again. One can go "up" and "down" for a long time at a stretch. Feelings, thoughts, conditioning become the actors for many days to come. A continuous interplay of mind and matter, awareness and its object.

From the very start a process of purification will take place. Mind and matter are clearly distinguished, it's interaction and interdependence, the conditioned nature of both. In this way one automatically realises the three universal characteristics, impermanence, suffering and not-self or unsubstantiality. All phenomena are liable to these. Intensive practice of Vipassana changes our outlook on things, on the outside world, on "ourselves". It's easier to see things as they really are, transforming our mental and bodily re-actions towards them. We're getting more and more loose from our emotional grabbing and clinging mentality. We sense the sofar unknown possibility of absolute freedom.
On our daily route to the dining-room we had to walk through the open air, from one building to another. It was a hot august month, during many days the sun was shining abundantly. The right and left foot went slowly, carefully avoiding the ants crawling on the warm pavement. A fleeting thought of the meal in the nearby future, some saliva, swallowing. The sunlight so bright that one closed one's eyes a bit, a deep sigh. Sometimes one has no appetite, simply walking, sitting in the dining-room, reaching for the food, collecting, chewing, swallowing, simply for maintaining a good bodily condition. Piece after piece, a thought of the many sessions to come. A pointing finger from your neighbour makes you reach out for the vegetables. The smallest movement of a fellow-meditator, one quick glance and you immediately reach out for the right thing. Rising, going outside, back to one's room. Twenty-five persons slowly spreading on

the little square, each with his or her own typical way of walking, slowly mindful. One out of ninety meals. Each time on the way to the dining-room one gave a quick glance at a dying bumble-bee, lying in the ledge of the doorstep. Triggering a train of thoughts on life and death. Like this little animal we'll have to die once too. After a few days it did not move anymore. The bright, warm colours started to turn dull, lifeless. It rained. Giving one's practice a meaningful support. Loosening a bit more of one's tight grip onto life, breathing, thinking, thinking.

Meditators differ much from one-another in their progress. Some have to practise a long time with lots of pain, or just a little. Others attain insight within a short time, with or without much pain. Some experience impermanence predominantly, others the unsatisfactoriness or the unsubstantiality of phenomena. It can take a long time to loose one's conditioned feelings and perceptions, depending on one's karma, clinging and ignorance.

Becoming embarrassed with a never-ending, clearing outlook on feelings of lust and anger. Longing for them to cease. Absolute inner peace and a state of nothingness may be the ultimate aim of Vipassana, but surely on our way to this we have to go through quite some different experiences.
But, you know, with or without far-reaching ambitions, striving for insight or simply doing it for a more happy life, once you attended a retreat something in you got awakened. It will urge you to follow more retreats for more intensive practice.

In fact you are very welcome at the next one-month-retreat in august this year. It promises to be a really intensive time for practising Vipassana. Reserving the whole centre we've been using sofar there will be accommodation and guidance throughout the whole month for sixty meditators. The Venerable Mettaviharee will lead this retreat, it is not yet known who will assist him in this task.
One has to attend this intensive course for at least ten days, the dead-line for application is the fourteenth of july. For application and information please contact Niek Meulenbroek p/a Dhammavihari,
Hoefstraat 217, 5014 NL Tilburg. Tel. 013-366570.

N.B. Willen de mensen die aan de augustus-retraite mee willen doen, zich spoedig, bij voorkeur al in april, opgeven i.v.m. het uitnodigen van een eventuele hulp-leraar?

A Buddhist Meditation Centre in Tilburg.

At the end of september 1984, five persons started a Vipassana meditation centre in the Hoefstraat 217, Tilburg. It is called "Dhammavihari", abode of what the Buddha taught.

A very suitable house is rented from a Christian Community. Niek, Jacob, Jeanine, Wilbert and Hans, all but one psychology-students, live, work and meditate together in this residence, from the start providing guests with a temporary home.

Until now we have organised three meditation-weekends, once under guidance of the Ven. P.M.T. Mettaviharee, our teacher, twice the weekends were guided by one of his pupils. There are regular sessions during the week. Each friday-evening 20.30 - 22.00 hrs. persons interested can get acquainted with Vipassana.
The monthly meditation-weekends and -days have the same purpose. Solitary intensive practice is also one of the ingroupactivities. A small, quiet dwelling and care from the housemembers provide excellent conditions. We consider to organise a non-stop- 24 hours Vipassana session on one of the full-moon days during spring and summer. This event will be open to "experienced" meditators only. Those interested in reading and studying the Dhamma can join our "Dhamma-talks" each fortnight.

When finances allow us we want to buy the house, make the garden suitable for meditation-practice. In due time we'll start a psycho-therapeutic project rooted in buddhist soil.

From the central station in Tilburg the centre can be reached on foot in 15 minutes, or by bus line 4/5.
Any gift is most welcome and can be deposited on the postgiro nr: 2586342 on account of the "Stichting Boeddhisties Meditatie Centrum".
We're looking forward to a visit of yours,
with many greetings, your Dhamma-friends in Tilburg.

Weekends: 20-21 april
22-23 juni.
Dagen: 26 mei
21 juli.
Uposatha-dag: wordt nog aangekondigd bij de diverse meditatie-groepen.

M E D I T A T I E - A K T I V I T E I T E N

AMSTERDAM:

maandag 18.00 - 20.00 uur
adres: Prinsengracht 475
info: 020 - 264984

GRONINGEN:

dinsdag 20.00 - 22.00 uur (zaal open 19.45 uur)
adres: "de Tuin", A-kerkhof Z.Z. 22
Sinds 17 maart j.l. ook
zondag: 10.00 - 12.00 uur (zaal open 9.45)
Na afloop is er koffie. I.v.m. beschikbaarheid van de meditatie-ruimte kan dit helaas nog niet iedere zondag plaatsvinden. Voorlopig alleen opde volgende data: 7 april, 28 april, 26 mei, 2 juni en 23 juni.

Weekenden:
Op verzoek van velen wordt er in maart een weekend gehouden, ook als de eerwaarde niet in staat mocht zijn het te begeleiden. In het laatste geval wordt het geleid door Henk van Voorst en Johan Tinge, beide reeds jarenlang leerling van Phra Maha Mettaviharee.

datum: 29 - 30 - 31 maart
tijden: vrij 20.00 - 22.00 uur
za 10.00 / 14.00 / 20.00 uur
zo 10.00 / 14.00 uur
Plaats: de Tuin
Kosten: zoals gewoonlijk fl 35,- of fl 7,50 per dagdeel. Wil je als je mee wil doen Hein even bellen? (050 - 417184)

Verder zijn er weekenden gepland voor 3 - 4 - 5 mei (evt. met de eerw. Mettaviharee) en28 - 29 - 30 juni (met de eerw. Mettaviharee).

Ook in Gronigen is een zomer-reces van twee maanden, te weten juli en augustus.

Info: Hein 050 - 417184
Johan 719073

P.S. aanmeldingsformulieren voor de retraite van augustus zijn verkrijgbaar in de Tuin op dinsdagavond of zondagochtend.
Je kunt ook Johan bellen.

UTRECHT:

donderdag 20.00 - 22.00 uur
adres: Sterrenhof 9[bis]

I.p.v. weekenden is er in Utrecht een maandelijkse zondags-meditatie. De sessies worden geleid door de eerw. Mettaviharee of een van de meer ervaren mediterenden.

Tijden: 10.15 - 12.30 uur (je bent welkom vanaf 10.00 uur)
14.00 - 16.30 uur.
Kosten: fl 5,-
Neem een boterham/lunchpakket mee, voor koffie/thee wordt gezorgd.
Het is niet noodzakelijk om je vantevoren op te geven, het is echter wel prettig voor de organiserenden.

Data: 14 april
12 mei
9 juni
14 juli
Info: Ciska 030 - 321472
Henk 520023
Aad 888655

VOORHOUT:

woensdag 19.00 - 21.00 uur
adres: Rijnsburgerweg 5
Tot eind juni (2 maanden zomer-stop).

Info: Ronald 02522 - 10110 05995-1432

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Aleid Holman Peizerweg 10[a] Gron.
tel 140533
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Don Elske Lazomier Basaltstr. 236 Gr